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## OUR LOST ONE.

I wonder sometimes that the world goes on  
 Since his royal heart stopped beating;  
 I wonder that men can toil and plan  
 And women can smile their greeting;  
 I wonder that even the children at play  
 Do not pause as if touched by sorrow,  
 I wonder that any who loved him can care  
 For the losses or gains of to-morrow;  
 Since never again, this day or another  
 We shall find what we lost at his going—our Brother.

—*Mary T. Lathrop.*

## REV. HERMAN HALSEY, D. D.

The *Niagara Journal* of Lockport, N. Y., contains still further facts with regard to this departed friend of Peace. He had an active ministry for twenty-three years in the towns of Bergen, Byron, Cambria, Middleport, Chalmers and Niagara Falls, N. Y. His health compelled him to surrender his pastorate in 1842. But he was a constant attendant at his Presbytery, a frequent preacher, a continuous giver, and for the last few years, a worshipper at the M. E. Church near his home.

During the long time in which he was the oldest living graduate of Williams College he never forgot, nor was forgotten by, his Alma Mater. In 1889 this institution at last honored itself by conferring on him the degree of Doctor of Divinity.

His physical activity and intense enjoyment of social relations, and especially of public gatherings in the interests of Christ's kingdom, continued long past the limit of four score and ten years. During the last few years when sickness and infirmity, with loss of sight and impaired memory shut him in, he found a pleasant home and kindest care with his daughter, Mrs. B. F. Bull, of East Wilson, N. Y. While he keenly missed the gladness of the sunshine, the companionship of books, and the exhilaration of out-door life, his heart went out in oft-expressed gratitude to the Father of Mercies and to friends around for daily blessings, and his soul stayed itself upon the precious promises of God.

Of his family, three sons and two daughters survive him; also fourteen grandchildren and nine great grandchildren. His oldest son died in 1852; his oldest daughter in 1874; his wife in October, 1876. March 25, 1891, he was laid to rest beside her in Greenwood cemetery, on the shore of Lake Ontario. The funeral service was held in Wilson Village, the Rev. E. P. Marvin, of Lockport, long an intimate friend and a special advocate of Peace principles, preaching the sermon from the words, "The righteous hath hope in his death."

## HOLD FAST THAT WHICH IS GOOD.

It is holding this in order to get that. The shallow mind fancies that it can obtain the new only by casting away the old; the wise mind knows that if it rejects any fact or truth or good it has, it lessens by so much its power to acquire more. To the capacious and candid soul all truth is precious. That it is new does not commend it; that it is old does not discredit it. That it is truth makes it welcome.—*Christian Leader.*

Genuine conservatism promotes real progress.

## WASHINGTON'S "ENTANGLING ALLIANCES."

HON. W. H. SEWARD.

The oft-quoted warning of Washington against Entangling Alliances applies when by the making of a treaty or by any official interference of the United States, war would be invited or threatened. But in the interest of Peace, comity and of justice, George Washington would have been the last man to object to close and friendly relations, and acts that should manifest these, between nations. On this point we make some eloquent extracts from a speech of William H. Seward in the United States Senate in 1852 on protesting against Russia's armed suppression of Hungarian independence. It is a complete answer to those who employ Washington's precept to justify the United States in not ratifying the International treaty prohibiting the sale of fire-arms, rum and slaves to Africa.—ED.

"*Mr. President:* Writers of law teach us that states are free, independent and equal moral persons, existing for the objects of happiness and usefulness, and possessing rights and subject to duties defined by the law of nature, which is a system of politics and morals founded in right reason; and that the only difference between politics and morals is, that one regulates the operations of government, while the other directs the conduct of individuals, and that the maxims of both are the same.

A really great, enlightened, and Christian nation has just as much need to make war on a false point of honor as a really great, enlightened, and Christian man has need to engage in a personal contest in the same case; and that is no necessity at all.

It is necessary that a state should have some friends. To us, exemption from hatred obtained by insensibility to crime is of no value; still less is the security obtained by selfishness and isolation. Only generosity ever makes friends, and those that it does bring are grateful and enduring.

There remains the objection, that flows so readily from all conservative pens and tongues on this side of the Atlantic, and still more freely from the stipendiary presses of Paris and Vienna, that a protest against the armed suppression of Hungarian independence by Russia, would be a departure from the traditional policy of our country, and from the precepts of Washington.

Sir, granting for a moment that Washington inculcated just such a policy as is claimed by my opponents, is it so entirely certain that it ought always and under all circumstances to be pursued?

The times have changed, and we have changed with them. No one has ever thought that the Spartans wisely continued the military monastery after their state was firmly established. No one ever has thought that the capture of the Sabine women for wives by the Romans was a policy to be perpetuated.

But, sir, to come to that part of Washington's Policy which is directly in question, I shall maintain that it was this. It consisted in avoiding new *entangling alliances* and *artificial* ties with one of the belligerent powers in a general European war, but it admitted of expressions, assurances and manifestations of sympathy and of interest in behalf of nations contending for the principles of the American revolution, and of protest, earnest and decided, against the intervention of foreign powers to suppress